

"Fools deride. Philosophers investigate."

# Life and Action

## The Great Work in America

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### After Death

By Sir Edwin Arnold

*He made life—and He takes it—but instead  
Gives more; praise the Restorer, Al-Mu'hid!*

**H**E who died at Azan sends  
This to comfort all his friends:  
Faithful friends! it lies, I know,  
Pale and white and cold as snow;  
And ye say, "Abdallah's dead!"  
Weeping at my feet and head.  
I can see your falling tears,  
I can hear your cries and prayers;  
Yet I smile and whisper this—  
"I am not the thing you kiss;  
Cease your tears, and let it lie;  
It was mine, it is not I."

Sweet friends! what the women leave  
For its last bed in the grave  
Is but a hut which I am quitting,  
Is a garment no more fitting,  
Is a cage from which, at last,



Like a bird my soul has passed.  
 Love the inmate, not the room;  
 The wearer, not the garb; the plume  
 Of the falcon, not the bars  
 Which kept him from  
     the splendid stars.

Loving friends! be wise, and dry  
 Straightway every weeping eye;  
 What ye lift upon the bier  
 Is not worth a wistful tear.  
 'Tis an empty sea-shell,—one  
 Out of which the pearl is gone;  
 The shell is broken, it lies there;  
 The pearl, the all, the soul, is here.  
 'Tis an earthen jar whose lid  
 Allah sealed the while it hid  
 That treasure of His treasury,  
 A mind that loved Him; let it lie!  
 Let the shard be earth's once more,  
 Since the gold shines in His store!

Allah glorious! Allah good!  
 Now thy grace is understood;  
 Now the long, long wonder ends,  
 Yet ye weep, my erring friends,  
 While the man whom ye call "dead",  
 In unbroken bliss instead  
 Lives, and loves you; lost, 'tis true,



By such light as shines for you;  
But in light ye cannot see  
Of unfulfilled felicity,  
In enlarging Paradise,  
Lives a life that never dies.

Farewell, friends! Yet not farewell;  
Where I am, ye too shall dwell.  
I am gone before your face  
A heart-beat's time, a gray ant's pace.  
When ye come where I have stepped,  
Ye will marvel why ye wept;  
Ye will know, by true love taught,  
That here is all, and there is naught.  
Weep awhile, if ye are fain,  
Sunshine still must follow rain!  
Only not at death, for death—  
Now I see—is that first breath  
Which our souls draw when we enter  
Life, which is of all life center.

Know ye, Allah's law is love,  
Viewed from Allah's throne above;  
Be ye firm of trust, and come  
Faithful onward to your home!  
*La Allah illa Allah!* yea!  
Thou love divine! Thou love alway!

He that died at Azan gave  
This to those who made his grave.

## *Should we Desire to Communicate with the "Dead"? By the "TK"*



THE TIME seems now at hand when it is possible, in response to a real demand for definite information, for me to answer a question of vital importance to the School, the Work, the Students, the "Friends of the Work" and finally to myself.

The columns of *Life and Action* would also seem to be the natural and legitimate channel through which to convey my message in such manner as to deliver it in the most direct and acceptable way to all those for whom it is intended and who are entitled to receive it.

It is fair to assume that all those who have made a careful reading and study of the volumes of the Harmonic Series, and on the basis of these text books have applied for admittance as Students of the Great School, and asked for instruction in the formulated work of the Ethical Section of the Great Work, are deeply and definitely interested in the great problem of another life—the life after physical death.

Their interest in the books, in the teachings and findings of the School therein contained, in the Work, in the "Friends of the Work" and in the spirit of Friendship and Brotherly Love which prevails everywhere within the environment of the School and the Work, is evidence as conclusive as could well be adduced in proof of their interest also in the great problem of Immortality of the Soul and of our continued Life beyond the Grave.

In truth, the greatest definite achievement of Natural Science has been its solution of the great problem of Life after physical Death; and hence it is that in this scientific demon-

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stration of another life is to be found the central inspiration which attracts to it the interest and attention of those who prefer the definite and unqualified findings of exact science to the tenets of a dogmatic religion.

It is therefore but natural and logical that those who gain admittance to the School of Natural Science should seek to obtain as much definite information and acquire as much exact personal knowledge as may be possible concerning this, the greatest and most vital problem of individual existence.

Most of those who come to the Great School in search of knowledge are moved by the desire to know something more definitely concerning the life beyond. Most of them have relatives, friends and loved ones in that life. In some instances these have but just entered upon that life.

It is inevitable that within the ranks of our Students, Helpers and Friends of the Work, from this time forward the door of the other life will swing open again and again, and one by one they will go from among us to join the "Great Majority".

Each year henceforth the number of our departing Friends and fellow Students of earth who gather on the other shore must inevitably grow larger and larger.

And for each one who goes from among us there will still remain among our number those whose love will follow them out into that other life.

Many there will be among us whose spiritual eyes have not yet been opened. To all of these the life beyond lies outside the range of their vision. To them it is a land of darkness. Into that Stygian darkness, out into the "Valley of the Shadow" their dear ones have gone. Save by the power of Love and the light of Faith they cannot follow.

But the souls of those who yet remain upon this plane of life are filled with inexpressible desire and longing for some definite token that out beyond the darkness there is indeed

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a land of Light wherein their former companions and fellow travelers along the journey of life now dwell.

It is but natural that they should seek for tidings through every known and legitimate channel. It is therefore but natural that the Students and Friends of this School and Work, whose spiritual senses are not yet sufficiently developed to enable them independently and constructively to commune with their loved ones in the life beyond, should turn to me and ask for the information they otherwise would seek out alone.

During the last year more than one of our "Visible Helpers" have passed out into that higher life. In other instances the friends and relatives of our Students and Helpers have crossed the "Great Divide".

It is but natural that those who thus have been bereft should come to me and ask of me that I become a "Messenger" for them and their absent ones, thus to enable them to keep open the way of communication and prevent the "Gateway of Death" from closing between them.

To the average student of psychology no seemingly just or adequate reason exists why I should fail, neglect, or refuse to act in such a capacity.

Even among the accepted Students and accredited "Representatives" of the Great School there may, perhaps, be one here and there who, not having had opportunity for any definite study of the subject, would be inclined, on hasty consideration, to think that my position of responsibility in the School and Work should, of itself, bind me in good conscience to render such a service for any Student, Friend or Helper who might ask it of me.

For instance: During the last few weeks one of our accredited Representatives and "Visible Helpers" has been put to the severe test of seeing his beloved wife—who was also his Companion, fellow Student and Helper in this Work—

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pass out into the other life, and, for the time being, beyond the limits of his vision and his present unfoldment of Consciousness.

As yet, he is unable, independently and at will, to open his spiritual eyes and look out into his spiritual environment, or otherwise constructively and consciously sense her presence and definitely communicate with her.

Would it be right or wrong, proper or improper, wise or injudicious—all things duly considered—if he should gratify his personal longing for her further and continued companionship, and should come to me and ask me to communicate with her for him and act in the capacity of a messenger between them, delivering to her various messages of love from him and messages of response from her to him in return?

Again: Within the month past one of our Students and Helpers, a young, tender-hearted and affectionate mother, has been compelled [by what I can only conceive as the Great, Overruling Destiny] to witness the physical death of her beautiful, bright, affectionate and only son, a charming and lovely child of seven or eight years. In the face of her love, her care, her effort, her hope, her desire and her prayers, the hand of Death was upon her boy, and he slipped from her loving embrace—out into the life beyond, where, as yet, she cannot follow him consciously and independently.

For the time being her heart is heavy and her soul is sad and her life is lonely from the sense of separation. No doubt it would be a source of inexpressible joy and comfort to her, if she could come to me and receive from me *his* assurance that he still lives, that he is with the Friends and Spiritual Helpers—all of which I could do with unqualified assurance. Doubtless she also would love to communicate with him through me as her messenger.

Would it be right or wrong, expedient or inexpedient,

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wise or unwise—all things duly considered—if she should gratify her personal longing and ask me to act as a messenger between her and her boy?

These are questions which apply with equal directness and force to each and every Student and Friend of the Work, now or in the future, who shall be temporarily separated by physical death from the conscious companionship of those they love.

These questions all go directly to the heart and center of one of the most vitally important problems which [in the course of his or her progress in the Great Work of Spiritual Self-Development and Unfoldment] every Student of this School must sometime solve for himself or herself.

The chief purpose of this letter is to throw as much light upon the subject as may be possible within the limits of the space at my command. To accomplish this purpose requires that we view it from as many different angles and study it in as many different lights as may be possible.

To that end let us proceed with our study of the subject in an orderly and sequential manner and view it first, from the angle and in the light of what is definitely known by the Great School and Friends concerning the experiences and the best interests of our beloved relatives and friends who, through the gateway of physical death, have gone before us out into

#### **THE OTHER LIFE.**

1. Those who have gone far enough in the definite lines of psychical research to have made a careful reading and study of the text works of Natural Science, comprising the volumes of the "Harmonic Series" [three in number thus far published], will have in mind the fact that, in point of moral development and spiritual growth, the individual enters the other life upon exactly the level to which he has attained in this. Morally, he is, in his essential nature and status, neither better nor

worse than he was on this side of life immediately prior to his transition through the process of death. Spiritually he is neither higher nor lower in point of his essential development. In other words, he takes up that life at precisely the point of individual unfoldment where he leaves off this.

2. The fundamental law of his being in no sense has been changed by the incident we call "death". He is still a creature of evolution, in a world wherein the principle of individual evolution still obtains. His individual unfoldment and evolutionary progress in that life are still dependent upon his own individual effort along constructive lines.

3. The GOAL of his evolutionary progress and effort is still out *beyond*. It is toward the higher and still higher realms of *Spiritual Life and Action*. It is therefore *away from* the plane of this physical life and *not toward* it.

4. But the line of direction of Spiritual growth and unfoldment is always in the line of individual attention *and* personal effort. Therefore, whatever has the effect of fixing the attention and impelling the personal effort and demanding the personal presence of a spiritual individual upon or toward the physical plane, this plane of earth, is directly opposed to his own spiritual evolution, unfoldment and progress. Whatever binds him in any sense to this physical plane, or holds his attention and requires his presence upon it is a definite and distinct hindrance to his spiritual unfoldment and his evolutionary progress.

5. The grief of an earthly husband for his spiritual wife, or that of an earthly mother for her spiritual child, binds the one in spirit life to the plane of earth by a magnetic bond which few in that life are able to overcome. The bond of sympathy for sorrow is one of the strongest ties of the soul. The efforts of those upon the plane of earth to communicate with those upon the planes of spiritual life fixes and holds the attention

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of those in the spirit life upon the plane and conditions of physical life and physical things. This has the inevitable effect of retarding the growth of the soul and interfering with the otherwise normal progress in spiritual life and in the spiritual realms.

Therefore, from the viewpoint of spiritual life, evolution and progress, this problem raises and involves a vital question of morality and personal responsibility—especially with all who understand the Law.

It can now be understood and better appreciated why it is that I have not encouraged those who have besought me to become their message-bearer between them and their loved ones upon the other shore of the River of Life.

I have known that in so doing I inevitably become party to a transaction which establishes conditions that definitely and unavoidably interfere with the spiritual unfoldment, progress and evolutionary growth of those upon the spirit planes of life whom I might thus help to bind to the plane of earth.

It involves a distinctly moral question on my own part, because I know the Law and therefore am bound to obey it. I *cannot* act in the capacity of such a messenger without violating my own personal responsibility.

There are, however, some exceptions to the law as above outlined; but these seldom, if ever, exempt those who have been in the spirit life but a comparatively short time.

It has occurred, for illustration, that one of our friends who passed to the other life only a little more than a year ago greatly desired that her husband and other members of her family, yet upon earth, should know what a beneficent service they had rendered to her by cremating her physical body and thereby at once destroying the magnetic bond which otherwise might have exerted a gravitational influence upon her for a period of many months and possibly years—depending upon

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the length of time it otherwise would have required for Nature to have broken the bond and dissipated the magnetic attraction through and by means of the much slower process of physical disintegration through natural decay and the gradual resolution of the physical body back into its original elements.

We all know that under ordinary conditions it requires a good many months for a physical body [that has been buried in the earth according to the ordinary method of human burial in this country] to disintegrate. There are many instances where it has required several years for Nature to effect complete dissolution of the human body and final resolution back into its original elements.

The length of time required, however, is dependent upon a number of different conditions; such, for instance, as the embalming of the body prior to its burial, as well as the mineral conditions of the earth in which it is buried, either of which may act as a preservative, and, in some instances, prevent natural and complete dissolution for many years.

It is not generally known, however, that during the period the body remains intact, as well as during the process of its disintegration, there remains a subtle magnetic attraction between it and the spiritual body of its former inhabitant. This is doubtless due to the natural vibratory harmonic [which in all instances must necessarily exist between the two bodies during their union throughout the period of physical life] and which harmonic has not been wholly destroyed by physical death.

The force and degree of this continued attraction varies; and this variance is due to the differing degrees of spiritual unfoldment of the individuals which they have attained before physical death occurs.

The principle may be stated somewhat as follows:  
The force, degree or power of attraction, which the physical

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body exerts upon the spiritual after physical death, is inversely according to the degree of spiritual unfoldment attained by the individual at the time physical death occurs.

This is only another way of saying that the greater the degree of spiritual unfoldment attained during this physical life the less will be the retarding influence of the physical body upon the spiritual after physical death and before the disintegration and dissolution of the physical.

And this again helps us the better to understand the great, broad, fundamental principle which underlies all true spiritual evolution and individual growth, and gives us an added uplift and inspiration to make the most of this life. For in proportion as we LIVE THE LIFE here we overcome the gravitational influences in spirit life which otherwise would bind us to the level of earth and earthly conditions.

It was largely to elucidate this principle of life that the beautiful Soul above referred to came to me from the spiritual realm and asked me to become her messenger for a few brief moments and convey to her loving and loyal husband and children a message that would enable them, by a still more unselfish attitude of mind toward her, to liberate her from the bond of *her sympathy for their sorrow*.

In consenting to act as her messenger in this one instance I did so with the full knowledge and a clear understanding of my own personal responsibility and moral accountability. Had I thought that the result would be to open a line of communication which would bind her more closely to the earthly habitat and environment of her former home I should have told her so frankly and declined her request. But that was the exact reverse of both her purpose and mine.

And the results have fully justified our mutual efforts. For today she is free from the gravitational pull of her earthly home, free from the bondage of her physical body, and free

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from the weight of sorrow and longing in the hearts and minds of her husband and children, which otherwise might have held her back and retarded her spiritual unfoldment and progress.

Therefore, in an instance such as this, wherein the motive and purpose are definitely and distinctively such as to result in greater liberty of action and more perfect freedom of a Soul in spiritual life from the gravitational influence of earth, I do not hesitate to act in the capacity of messenger and render the service asked of me.

But even in a case of this character, where the service sought and rendered resulted in definite benefit to both parties between whom it was my privilege to act as a messenger, the sequel to this incident will show that had I acted in the line of my own personal interest only I would have pursued a different course entirely.

It will also appear that, had I considered only the best interests of the School and its Work in this center of activity I would have hesitated thus to open the door to possible misinterpretations, embarrassment and definite injury.

Briefly reviewing the subject from the viewpoint and perspective of those on the spirit planes of life, it will now be observed that while it would seem to be both natural and logical for the Students and Friends of this Work [who are yet unable to communicate independently and constructively with those on the spirit planes of life] to come to me and ask that I become their messenger, in the very largest number of instances if I should comply with their requests the results would be to the distinct detriment of those on the other and higher planes of life.

In most cases by complying with these requests I would become a conscious and therefore intentional and deliberate party to an inexcusable wrong. Knowing the Law and its consequences, I would thereby knowingly and intentionally

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violate my own personal responsibility and invite upon myself Nature's penalty, which every student who has read "*The Great Work*" knows is the most terrible that could possibly be conceived, and at once would result in the loss of my Spiritual Powers and my ability and right to represent the Great School and Cause in this or any other field.

With this inevitable result ahead of me it must be apparent to the Students and Friends who, in future, would ask me to serve as a messenger between them and their spiritual relatives and friends, that I cannot do so in any case where the result would have any tendency to impel or invite conditions that would retard the spiritual unfoldment and growth of any Soul upon the spiritual planes of life.

I trust it will now likewise be clear to my fellow Students and Friends that the instances wherein other results than these would follow are the rare exceptions and not the general rule.

Let us now consider the subject from the viewpoint of the best interests of the Friends on

#### THIS SIDE OF LIFE.

And in order that we shall not start wrong, and as a result get lost almost immediately in a dense fog of intellectual sophistry, let us begin our study of this phase of the subject by fixing once more clearly in mind:

1. That the law of spiritual unfoldment and growth is the same on all the planes of life.
2. That it is therefore the same for the Students and Friends in the physical body as for those in the spiritual.
3. That here, as well as there, the line or direction of spiritual unfoldment and growth is always in the line of *attention and personal effort upward*.

Now, therefore, when one of our Student Friends comes to me and asks me to become his messenger for the purpose of

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communicating with a spiritual relative or friend; whilst his *attention* may, part of the time, be fixed upon an individual who is on the plane of spiritual life and in the environment of spiritual things; nevertheless, that is *not* the line of his own personal *effort*. For his effort is not that of striving to rise to the level of spiritual life in order that he there may come into fellowship and communion with one who is in that life.

On the contrary, his effort is to induce one who is in the spiritual realms to come down to the plane of physical life and into a physical environment and commune with him there. In such an attitude of soul there is no impulse whatsoever on his part in the line of spiritual unfoldment, nor is there to either party.

It is precisely the same attitude of soul that inspires a group of "Spiritualists" to sit around a table and endeavor to induce their spirit friends to come to them upon the plane of earth and deliver messages to them through a medium.

Not one of them is fixing his attention upon the plane of spiritual life and conditions and then putting forth his own personal effort to raise himself in the line of his attention, nor is he striving to unfold his consciousness upon that higher and more exalted plane of spiritual life and spiritual conditions. Not one of them is striving to attain to an internal status and condition of spirituality.

In a Spiritualistic "Developing Circle", so-called, each individual is only striving to become as negative and passive as possible in order that the spiritual "Controls" may come and break through from the spiritual side and "control" their consciousness, until the sitters become automatic instruments under the control of their spiritual "band". Once having completely surrendered to such control a physically embodied sitter becomes a subjective medium through whose physical organism messages may be conveyed from the spirit "controls"

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to others on the physical side not under such "control".

And so it is, that when a Student or Friend of this Work comes to me, or writes to me, asking me either to deliver a message to or obtain a message from one in the spiritual realms, there is absolutely nothing in his own attitude of soul, or condition of mind, or state of being that could act as an inspiration or impulse towards spiritual unfoldment or growth.

On the contrary he is rather inviting the opposite of that for which every student of this School should strive. Especially is this true where the motive which inspires him is that only of selfish gratification.

An exception to this, however, would be where I might be asked to deliver a message of generous assurance that has for its purpose the more complete liberation of one in spirit life from the gravitational influence of earth.

For illustration: If the Friend whose beloved wife has just passed to the other side should seek to establish a line of communication with her solely that he may bind her to him upon the earthly plane and still enjoy the companionship of her presence in his earthly home, some day he would be compelled to recognize and regret his profound selfishness, for he must inevitably sometime come to realize that in such case he has bound her to earthly conditions and thus retarded her spiritual growth and progress.

But if, on the other hand, the motive which inspired him was that of liberating her more fully from the gravitational influence of earthly conditions and assuring her of his own purpose to keep pace with her in spiritual unfoldment until one day he would be able, voluntarily, independently and constructively, to open his own spiritual eyes and see her in her own spiritual home and there commune with her because he had earned the right to do so by reason of having *lived the life* and earned that reward—then and in that event he would be

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strictly in alignment with her best good as well as his own.

Recapitulating from the viewpoint of the best interests of those on the physical side of life, the individual who would hold himself in line with the Constructive Principle and strive for Spiritual Unfoldment, must pursue a life in conformity with the following suggestions:

1. He must bear in mind that Spiritual Evolution and Unfoldment involve and mean a constant movement *away* from physical conditions, impulses, emotions, appetites, passions, desires and enjoyments, and upward toward Spiritual Life, conditions, emotions, impulses, desires, enjoyments and occupations.
2. That Morality is at the foundation of all Constructive Spiritual Unfoldment and Progress.
3. That the establishment of any line of communication with those in the spiritual realms must not be alone for selfish enjoyments nor inspired by selfish motives and purposes.
4. That any demand on his part which would fix the attention and personal effort of any spiritual relative, friend, or other individual upon any goal which is in a direction *away from* the higher spiritual life, and turn them backward to earth, to the life and environment of physical nature and physical things, to himself and his earthly life, comfort and enjoyments and holds them upon his earthly level, is a demand which sets in motion the destructive principle within himself, and for those in the spirit life it stops the wheels of Spiritual Evolution, turns them backward and starts them downward along the devolutionary incline in the broad Road that leads to the North and to the Land of Spiritual Darkness.
5. That he has no moral right to seek for the establishment of any line of communication with anyone upon the planes of spiritual life for any purpose save that of helping such individual more fully to overcome the gravitational influence of earth,

or for the unselfish service of humanity, or for the Cause of Truth.

With these suggestions clearly in mind it can readily be seen how easy it is for one who has but just suffered the personal loss of a beloved companion by death, unwittingly to seek for the establishment of lines of communication from purely selfish motives and without consideration of the spiritual well-being of either himself or those with whom he would seek to communicate upon the spiritual planes.

But those who know the Law and understand how vitally important its observation is to themselves, as well as to those in the other life, are bound by a heavy burden of responsibility not to become parties to its conscious or intentional violation.

And now that we have gotten a view of the problem from the standpoints of those on both sides of life who are separated by the "Valley of the Shadow", it only remains for us to study the subject from the standpoint of one in my own position and determine with certainty what are my duties and responsibilities toward those on both planes of life who would ask me to serve as a voluntary messenger between them.

#### WHAT IS MY DUTY?

This is not an easy question to answer in such manner as to satisfy those who have never been called upon to assume such a responsibility or to fill such a position.

Let me assure my readers, however, and the Students and Friends of the Work whose faith alone in my integrity and sanity has led them to the door of the School in search of Light and impelled them to knock and ask for admittance, that there is no demand they could make upon me to which I would not gladly, joyously, gratefully and unhesitatingly respond, if I but knew that I could do so without violating my own sense of personal responsibility or betraying the con-

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fidence reposed in me by the Great Friends upon whose wisdom and counsel I so often depend, and to whom I am so deeply indebted and so profoundly grateful for their ever-ready response to all my reasonable and just demands.

The difficulties of my position in this matter are not because of any uncertainty in my own mind concerning what is right and what is wrong, nor what is my duty, nor what my responsibilities.

On the contrary, they are chiefly due to the lack of definite information on the part of Students and Friends concerning the conditions which obtain on the spirit side of life. As a result, they assume many things concerning that life which are not true; and because of these errors they often expect of me the performance of tasks and the accomplishment of labors entirely beyond the range of my abilities.

It often occurs that I have neither the time nor the opportunity to explain to them their own errors and mistaken assumptions, nor give to them any satisfactory reason why I cannot comply with their requests or answer their "prayers".

In all such instances they are left to draw their own conclusions; and I believe it would be fair to them, as well as to myself, to assume that in most cases their conclusions are not correct. I believe I would still be strictly within the lines of truth if I should say that in a good many instances their conclusions are unjust both to themselves and to me.

An illustration or two at this point, I hope, will enable me to clear up a number of points that are of fundamental importance. I trust they will serve the double purpose of answering those who, during the past, have written to me from all over the country [I might have said truly, from all over the civilized world] asking me to render services entirely beyond the range of my limitations—and also those who, in future, may be impelled to do the same thing.

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Within the last month I have received a number of letters, from which I select the following illustrations, omitting names and addresses, because of my respect for the motives which prompted the writers, and because it is not my desire to wound, embarrass or humiliate any friend whose confidence in me has impelled him or her to appeal to me in time of sorrow or distress, however unreasonable may be the demand or request or prayer in itself:

[I] A lady writes me from Mexico. She is an entire stranger to me, and I to her in a personal sense. The nearest approach to any acquaintance between us is in the fact that through some channel unknown to me she seems to have learned of the books of the Harmonic Series. Judging from the contents of her letter, I presume she has read some parts of one or more of the books, and has learned therefrom that "TK" is the author of "*The Great Work*"; for she refers to me in that relation.

Her letter in itself is a prayer. It is beautiful in expression and most pathetic in substance. It is the letter of a trained and scholarly writer, and at once commands both my sympathy and my respectful consideration.

She tells me of her early life in the midst of luxury, ease, indulgence and love of a devoted, indulgent father and mother. There can be no doubt that she was reared in the midst of ideal conditions.

At the age of early womanhood she married the man of her choice and reared a family of five ideally bright, affectionate and charming children—two boys and three girls.

Never in all her life had she known the meaning of sorrow, from personal experience, until death came into her home and took her boy, the oldest child of the family, a young man of twenty-one years—a strong and manly man of sterling character and great promise.

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So happy had she been in the completed circle of her home and family that even the thought of separation by death had scarcely occurred to her. So complete and ideally perfect had been her earthly home that she had never even contemplated the possibilities of a spiritual life or a spiritual home.

The sudden death of her boy had shocked her into an overwhelming realization of her profound ignorance concerning all that pertains to the life beyond.

And now her whole heart and soul and being were suddenly turned to that life in search of tidings from her lost boy. Her reading of "*The Great Work*" had pointed her to the source of information for which she had sought and prayed.

She asked me to find her son for her and bring from him such a message as would be to her positive proof of his identity and of his continued life and of his continuous presence with her and of his continued love for her.

It did not seem to have occurred to her that she was asking of me anything unusual, or that there might be any possible reason why I would not or could not comply with her simple request.

I wrote her a long, careful and sympathetic letter, telling her that she evidently did not realize what a difficult task she had set me. Then as gently as possible I reminded her:

1. That I did not know her.
2. That I did not know her son.
3. That I did not even know she had a son.
4. That if she had, I did not know that he was in the spirit world.
5. That if indeed she had, and he was in the spirit world, and I should try to find him for her—never having seen him in either that world or this—I would not know him even if, by accident, I should find him.
6. That even if by chance he should be able to come to

me, and should tell me that he was her son, I would have no means of either verifying or disproving his statements.

7. That if, under such conditions, he should give me a message for her I could not possibly persuade myself to deliver it to her and take the chances of being imposed upon, or of imposing upon her.

8. That my work was not that of serving as a messenger between the two worlds, for relatives and friends who did not know how to communicate independently; but rather to tell those on this side how to live in such manner as best to prepare them for the duties and responsibilities of the other life when they shall answer the summons and cross the "Great Divide".

Her reply was one of mingled disappointment, humiliation and apology.

She knew, from the information she had gotten from "*The Great Work*", that I was a "*Master*".

She *supposed* that a "*Master*" would know all about the world of spiritual things and all the people in it.

She had the idea that a "*Master*" could do anything and everything he wished to do—and that one of his chief accomplishments, as well as his principal business and occupation, was that of performing miracles for the edification of the lesser intelligences of earth.

From her reply it would seem that, according to her concept of a "*Master*" he is in no sense a creature of Law; but that he transcends all the laws of Nature, and manipulates them to suit his own convenience and purposes. Evidently, in her imagination, neither time, space, distance, circumstances, nor conditions can in the slightest degree thwart or interfere with the operation of his will or the accomplishment of his purposes or designs.

[2] A gentleman whose letter indicates that he is a man of good education, writes me from British Columbia. He is

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a total stranger to me, and I to him. He tells me that the wife of a friend of his [whose name even he does not give me] is insane. She has been committed to an asylum, the location of which he did not give me. He is convinced that she is obsessed by an evil spirit; and with no other information than this, here is what he asks me to do:

1. Leave my physical body, come to British Columbia, and make an examination of the case.
2. Tell him the name and character of the obsessing spirit, and what it wants.
3. Either cure the lady myself, or tell him how to do so.
4. He then asks me to take a look at him, while there, and let him know whether he is "duly and truly prepared, worthy and well qualified" to be admitted as a Student, and immediately to enter upon the "Technical Work".
5. He would also like for me to tell him how many times he has reincarnated to date, and who he was in his last incarnation.

When I replied to his letter and frankly admitted that he had given me an impossible task, he was inclined to set me down as a hypocrite, for the reason that "If you are a *Master* you should be able to do all that I have asked of you and vastly more, without the least effort or inconvenience."

These two illustrations will be sufficient to disclose a few of the many unreasonable demands that are made upon me by inquiring souls all over the country.

In most instances there is no question in my own mind as to the entire sincerity and good faith of those who thus unwittingly demand of me all manner of impossible things. They do so wholly upon their own false assumptions as to the "*Powers, Prerogatives, Possibilities and Functions of a Master.*"

I do not know how or where they may have gotten these utterly false ideas and fanciful notions concerning the meaning

of "Mastership". Perhaps they have absorbed them from the mystical fiction of modern story writers. The modern mystical novel, wherein the subjects of psychology and psychic phenomena are dealt with from a purely imaginative viewpoint, might easily constitute a background of suggestion for almost any assumptions within the range of human intelligence or imagination.

It may also be possible that some of these fictions have emanated from the modern lecturers upon the subjects of metaphysics and psychology. I am inclined to this belief. It has become almost a fad, within the last few years, among lecturers and so-called "Teachers" of psychology to define, illustrate, elucidate and expound the subject of "Mastership", at so many dollars per head, and the wonderful and impossible things such "Masters" can do to the rest of mankind, with impunity.

If false concepts of the subject are not thus inculcated, surely it is not for lack of opportunity and abundant inducement, for the atmosphere of the present is surcharged with psychological romanticism.

For the benefit of the Students and Friends of the Work who may not fully understand nor appreciate the difficulties of my position, nor how easy it is for them to ask unreasonable things of me, and make unreasonable demands upon my time and vitality, I want to make clear a few of the difficulties which do not seem to have occurred to some of them:

1. I am, I verily believe, without the least exaggeration, one of the busiest men on earth.

2. I am, under the general plan and method of the Great School, endeavoring to inaugurate and conduct a movement which has for its purpose, among other things, the education of the people of this Western World to a knowledge of what Natural Science has demonstrated concerning the great problem

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of another life, and to point the way to the *Living of a Life* here upon earth which shall enable those who will live that life to verify some of the many important findings of Natural Science on that great problem. It will be observed that this is a work of education. Only those who are engaged in it are in position to understand and appreciate its vital meaning and purpose.

3. The very largest part of my work is on the plane of this earthly life, and has to do with the life and well-being of men and women on this physical plane of existence.

4. Working from fourteen to eighteen hours out of every twenty-four, with all the help I am as yet able to command, I can accomplish but a mere fraction of the work before me to be done. I am therefore compelled to select from the great general mass only those things which appear to me to be of the most vital importance to the interests of the Movement and Cause.

5. If there were no other reasons than those above enumerated, it must be apparent to anyone who can reason, that the question of time alone would make it a physical impossibility for me or any other individual to respond to the demands from Students and Friends on this side of life for information concerning their relatives and friends on the spiritual planes of life. Even if I could obtain the spiritual information desired without the element of time entering into the work, to convey that information by letter to individuals in all parts of the world is a task which does call for the expenditure of a vast amount of time as well as energy.

6. But there are other reasons, in addition to the matter of time, which are equally as important.

It is a fact which does not seem to be known, or at least recognized [by most of those who appeal to me for tidings from their loved ones in the Great Beyond] that, with rare excep-

tions, those who pass into that life are not immediately able to communicate directly and without help with those in this life, even through one who is an independent psychic in the physical body.

In the very largest number of instances those who pass from this life into the life beyond are, for the time being, as helpless as an infant who comes into this life.

This is especially true of the following classes:

[a] Those who die in infancy.

[b] Those who die suddenly, while in full physical vigor; as, for instance, those who are suddenly killed in battle, by murder, by suicide, by accident, by heart disease, or by any other process which severs the bond between the physical and the spiritual bodies suddenly and violently and without anticipation, while the physical powers are vigorous and strong and the physical magnetism unimpaired.

[c] Those who have lived lives of dissipation, bestiality, gross immorality and excessive physical indulgence.

[d] Those who are spiritually undeveloped; as, for instance, the ignorant, superstitious and degenerate, and all subjective psychics, whether through hypnotism or mediumship.

The exceptions are:

[a] Those who, after having lived to maturity in this life, approach physical death under conditions which afford them time and opportunity to overcome the gravitational force of the magnetic attraction of the physical body.

[b] Those who live a truly spiritual life in the physical body and who by such a life overcome the magnetic attraction of the physical body after death.

[c] Those who are specially educated to make this physical life a life of constructive spirituality, in conformity with the knowledge of Natural Science.

With these facts in mind, the Students and Friends of this

Cause will be much less likely to make unreasonable demands upon me in future, with reference to those in the spiritual life in whom they are interested and concerning whom they otherwise would seek to obtain information through me.

And there is yet another phase of this subject which involves serious embarrassments to me personally; and, unless it is treated with the utmost consideration and a high degree of intelligent discrimination and discretion by all parties interested, will place the School and the Great Friends, as well as myself, in a false position. I am sure no real "Friend of the Work" would knowingly or intentionally be a party to anything of such a nature. And yet, it is inevitable unless the situation is explained and the possibilities constantly kept in mind by us all.

Let me see if I can outline this phase of the subject briefly and in such manner as to make it as clear to my readers as it is to me:

1. There are two definite, distinct and directly opposite methods of establishing communication between the two worlds of life.
2. One of these involves a process which is known to be destructive in its essential character. The other alone is constructive.
3. The first of these is known to Science as "The Subjective Psychic Process", and to the world it is known by the more familiar names of "Hypnotism" and "Spiritual Mediumship".
4. The other is known to Science as "The Independent Psychic Process", and to the world generally it goes by the name of "Mastership".
5. Through the mediumistic process and practice the entire subject of "Spiritualism", as well as that of "Communication with Spirits", has become "common", in the sense that it no longer commands respectful consideration from those out-

side the class known as "phenomena seekers". The old adage: "Familiarity breeds contempt" seems to apply to the status of that branch of Spiritualism which devotes its efforts chiefly to the development of subjective mediumship and subjective mediums, and through these the production of all manner of psychic phenomena connected with the process, the occupation and the business of establishing and maintaining channels of communication between the two worlds, for the accommodation and gratification of the inhabitants of both.

Through this method and process the business of getting "messages" from the denizens of the spirit world has been carried to such a point as to have brought reproach upon the whole subject of mediumship.

The "Business Mediums", whose advertisements may be seen in all the great metropolitan journals of today, offer such "inducements" to the unsophisticated public as to prove to intelligent men and women, beyond all question, that their claims are fraudulent and their pretensions false.

For almost anything in amount, between fifty cents and five dollars, they offer to open the door of the spirit world to any and all who apply and can pay the price, and obtain any sort of information desired. Virtually every day in the year their claims are proven utterly false.

And the intelligent element of society knows this.

Now, suppose it came to be advertised among the Students and Friends of the Work, and through them to the public in general [as it inevitably would be] that the "TK" makes a practice of transmitting messages to and from the spirit relatives and friends of his Students—is it not clear at once that he would soon be classed as a "Medium"?

The truth of this was proven by the single incident referred to in the early part of this letter wherein, for the definite purpose of conveying to the husband and children of one of our

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Students, a wife and mother, who passed into the other life, her appreciation of the great service they had rendered her by cremating her physical body and thus liberating her at once from the gravitational influence of its magnetic attraction.

Through the earnest desire to have one of the life-long friends of the deceased know of this incident, and thinking it would be of special interest and comfort, the incident was passed on under the seal of confidence. But the friend receiving it evidently forgot that the subject was given her in confidence, and she told it to her own friend who, in turn, passed it on and the incident was soon a topic of discussion among a number of those who were not in position to understand the motive which prompted me nor the exceptional conditions attending the incident.

As a result, the story "got out", and was repeated with variations until its own mother would not have recognized it as her offspring had she met it in broad day light. And so it is that through this effort to be of service, strictly within the lines of my personal responsibility, I have unintentionally been placed in a false position and have been gratuitously advertised as a "Medium" for Students and Friends of the School. I have no doubt that as a direct or indirect result of that one specific incident there may be several individuals today who still labor under the impression that I am a "Subjective Psychic" and, in fact, the principal "Medium" for the Great School; and that as such I am accustomed to acting as a sort of "Delphic Oracle", or "Witch of Endor" for those of the Students and Friends who desire information from relatives and friends who have gone before them out into the "Great Beyond".

There is something in the mere discussion of such a subject, from the mediumistic viewpoint, that seems almost a sacrilege, in that it lowers the exalted concept of true Spirit-

uality and of true Spiritual Life to a level of "familiarity" utterly unwarranted, and wholly out of harmony with the demonstrations and findings of Natural Science.

Students of the Bible should be able to understand and appreciate the distinctions therein made between the psychics of those ancient days who had "*Familiar Spirits*" who spoke through them, and those who were not at all dependent upon such "familiars" on the spiritual planes for their knowledge of spiritual life and spiritual things, but whose communications with those upon the planes of spiritual life were direct, independent and of an exalted nature and significance which gave to them the dignity and the value of definite authority.

Anyone who will study the subject from the Bible with this suggestion in mind cannot fail to observe that in the days of the Master, Jesus, and even some thousands of years yet further back toward the twilight of human history, the distinctions between "Mediumship" and "Mastership" were well known and appreciated.

For Isaiah, the "Prophet of Old", says [Isa. 8, 19], "And when they shall say unto you, 'Seek unto them that have familiar spirits, and unto wizards that peep and that mutter', should not a people seek unto their God for the living to the dead?"

In those days, as in these, "Mediumship" was an established fact. And then, as now, it was the natural antithesis of "Mastership".

Those among the readers of *Life and Action* who have ever given any considerable amount of time and attention to the investigation of mediumistic phenomena will understand perfectly what is meant in the Bible by a "Familiar Spirit", or by "Familiar Spirits".

No better nor more accurate term could have been selected then, nor could there be today, than "*Familiar*", to express

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the chief characteristic of that kind of spirit which manifests as the "control" of the average medium.

It assumes a kind of "familiarity" which is repulsive to the sensibilities of any man who has the gracious instincts of a "gentleman", or those of any woman who is attracted by the gracious and womanly qualities of character which are exemplified in the life and conduct of every real "Lady".

There is no phase, or accompaniment, of Subjective Mediumship which justly, nor with greater emphasis, condemns the entire method, process, spirit and purpose of "Mediumship" than does the unwarranted and repulsive "*familiarity*" of the controlling spirits who constitute the controlling "Band" of the average Medium.

It is entirely at variance with all that the Great School and the Great Friends hold to be appropriate and consistent in such a relationship as that between any Master of the Law on this plane of earth and the Spiritual Intelligences in the Higher Life who are working together for the education and the spiritual evolution and progress of mankind upon earth. It is out of harmony with the Spirit and Purpose of this School, this Work, and this Movement; and is inconsistent with that quality of conservatism, refinement, courtesy, politeness and respectful consideration which every Accredited Representative of this School and Work is expected to exemplify in his or her life and relations.

The general theme upon which I am writing is one which touches so many vital problems and is of such vast and far-reaching importance to all our efforts and plans, that I have only just introduced the most pertinent phases of it in this article.

For this is, in reality, but one theme of the many which I am reserving for consideration in the next regular volume of the Harmonic Series—if I shall ever be able to command the time to reduce it to manuscript.

Before closing, however, let me explain to those who shall do me the honor to follow me with sympathy and patience:

1. That if I be not entirely mistaken in assuming that I have a definite work to accomplish, then there is not the least possible doubt as to the exact nature, scope and purpose of that work.

2. If I may be permitted to dignify my work by referring to it in this connection as the embodiment of a definite mission, then let me say [without unwarranted egotism, I hope] that my mission is one involving a definite and purposeful system of education.

3. I have been especially educated, instructed and prepared by the Great School and commissioned to crystallize, formulate and reduce to definite expression in simplified and exact English, a modern statement of the great problem of individual life and death, from the viewpoint of the scientific demonstrations, proofs and findings of Natural Science.

4. The purpose, in its relation to the people of America, is to inaugurate among them a General Movement for their education in the scientific principles of Life, Liberty and the Pursuit of Happiness, and inspire them to *Live a Life* in harmony with those exact and scientific principles.

5. While the knowledge covered by the educational system inaugurated involves that of the Life beyond the Grave, and the constructive method of establishing inter-communication between the two worlds—it is no part of my own mission to act as a Messenger, or medium of communication, between the inhabitants therein.

6. Whilst the knowledge to be given to those who become active factors in the Movement covers the general problem of individual Health, both physical and spiritual, and the laws and principles involved in the treatment, care and the prevention of disease; and whilst the work of treating and curing

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disease is being carried on and accomplished at this time by those under my instruction and general guidance—nevertheless, it is no part of my own personal work to engage in the active practice of Healing.

7. In the course of my work as an instructor, and in the many consultations with the Great Friends and Spiritual Helpers incident thereto, I am in definite and personal communication with those on the spiritual planes of life every day and almost every hour. Many of my students and Helpers know this. Frequently in the progress of the Work and in our meetings of those who are closely identified with me in the Work of carrying forward this Movement, we discuss the various subjects from the viewpoint of the Great Friends. In all such instances I give to my Students and Helpers the information obtained from the spiritual Friends and Helpers. It often occurs at such meetings that a question arises concerning which the wisdom of our spiritual Friends and Fellow Workers is of the utmost importance. In all such instances I do not hesitate in the least to act as a messenger for the Great Friends on the spiritual planes and deliver to my physical Workers their messages of instruction, or counsel, or suggestion—as the case may be.

This is all in the line of the General Movement and falls within the lines of my "mission", or what I am pleased to call my "Work".

Notwithstanding all this, I am sure my readers will not misunderstand me when I repeat that my own personal "mission" or Work, is not that of acting as a messenger between the Students and Friends of the Work and their relatives and friends in the spiritual life.

I am aware that those who are ignorant of the differences in the methods and developments of a "Subjective Psychic" and an "Independent Psychic" might not be able to distinguish

from the foregoing wherein my own work as a messenger is different from that of a Medium.

This is a subject, however, which has been fully defined, elucidated and explained in Vols. II and III of the Harmonic Series.

For the time being I trust I have not trespassed upon the patience nor taxed the friendship of my readers, and that I may claim their further courtesy and consideration in future issues of *Life and Action*.

—TK.



P. S. A reading of the proofs of the foregoing has suggested the advisability—almost necessity—of another article devoted to the subject of "*The League of Spiritual Helpers*". The purpose of such an article would be largely to elucidate the character of Work accomplished by the "*Spiritual Helpers*" and its relation to my own work on the physical plane; as well as the necessity for constant intercommunication between myself and those upon the spiritual planes in charge of the co-operative Work of the "*League*".

This would enable me to answer a number of questions likely to arise in the minds of my readers as to the differences between my communications with these and that character of communication above referred to.

—TK.





*Transition of our Student and Friend,*

*Mrs. Marie Behrens*

*From Physical to Spiritual Life*

*11:30 A. M., January 22, 1911.*

Mrs. Behrens was one of the members of our Central Group of Students and Workers here in Chicago, which group, by reason of its age and years of unbroken fellowship and association in the Great Work, had well earned its designation of "The Old Group."

She was the first one of that Old Group to be called to the Higher Life, and the first to earn the blessed privilege and honor of being admitted to membership in "The League of Spiritual Helpers", and to enter upon the Work in that Higher Life.

In order that the Students and Friends may know something more definite of the funeral service deemed fitting by the Great Friends, we are here giving a brief outline of the service held Jan. 24, 1911, preceding the cremation of the body of our Friend.

At 12:30, in the presence of the Students and Friends of the Work, while the members of the Old Group stood around the casket, the TK spoke as follows;

## THE TK'S ADDRESS.

Beloved Friends: The fiat of Nature has been uttered, and the first member of that small but loyal Band of fellow Workers in the Common Cause that has bound us together, known as our 'Old Group', has been called to a higher Work.

From out the mysterious realm of the *Great Unknown* the hand of Death has reached forth and taken this, the first of our number, from us and from this her mortal body, and led her beyond the range of our physical vision, out into the Land of Spiritual Light and Life.

This gathering of Friends about her lifeless form marks an occasion of mingled sadness and rejoicing,—sadness, that for a time, we must miss her from her place among us as one of our earthly friends and 'Visible Helpers',—rejoicing, that her earthly labors and physical suffering are finished, that we know she still lives and, even now, is in the ministering care of the Great Friends and safe in the fellowship and love of the 'Spiritual Helpers'.

We who, through personal experiences, have come to *know* of the Life of the Soul beyond this *incident* in Life, called *Death*, [through which our beloved Friend has passed from her former place among us] do not mourn when, as today, a beloved Member of our *Harmonic Family* is called from the bondage and oppression of incurable conditions into the freedom of health and strength; nor can we grieve that her limitations of earth and of the physical senses have been exchanged for the extended consciousness of spiritual life and the broader field of education, of pleasure and of service.

We cannot even *regret* that the cares, anxieties, burdens and sufferings of physical life are over, and that our friend will rest from uncongenial labors, that she is now free from material anxieties, and soon will find herself in a new home

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where rest, refreshment, a beautiful environment and loving friends are the rewards and compensations for the efforts she made to *Live the Life* while here.

But, sadness is the inevitable accompaniment of this transition of one we love; for we are human, with all that this implies of love and affection, and it is human to grieve when those we love must be carried beyond the range of our senses and we realize that we are left to finish this journey of earth alone, without the visible presence and conscious companionship of one whose love and companionship have been our joy and comfort and help.

More especially is this true when the traveler to foreign countries is one bound to us by the ties of family and by the intimate associations of the home life. Then it is that the sorrow of separation is most keen; and should we view the physical form for the last time with tears of grief, it would be, *not for her*, but for our own loss and loneliness. Our hearts tenderly follow the discarded body as it is carried away on its final earthly journey, and at last is reverently laid upon the beautiful and sacramental flames of purification and release, and is resolved back into the perfect elements whence it came.

We of the 'Old Group' will doubtless feel her absence more keenly and miss her gentle presence more vividly than any other of the Friends and Students of the Masters' School on Earth; for we have enjoyed an intimate, unbroken and beautiful personal friendship with her for many years.

But upon one of our number this separation falls most heavily; and while for the moment sorrow may make consolation seem impossible, still we are sure that the daughter who is still with us, will go on with her own life and work as bravely as the mother passed on into the new and higher life.

We who remain cannot compensate for the mother's love and companionship nor fill her place; but insofar as may be

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possible we may comfort and sustain her, and hold her as the *Daughter of our Group*, and charge ourselves with her future welfare, as if she were, as she is in truth, our younger sister.

Presently we shall look for the last time upon the earthly face and form of our beloved Friend in the Work; but even as we do so let us turn in spirit and in thought to the risen Friend, the beautiful and glorified spiritual woman who has discarded this body of pain and who, even now, is received among the Great Friends and Spiritual Helpers, in the Land of Liberty and Light, the Land of her future home.

In sadness for ourselves that we have lost her from our present daily life of earth; but in gladness for her safe transition into the dwelling-place of the pure and the just, we reverently commit her future to the love of the *Great Father*, the guidance of the *Great Friends* and the fellowship of the Spiritual Helpers; and we speed the departing spirit of our beloved Friend in its upward flight, and thus together, with our lips and in our hearts, say: "*Peace go with you!*"

[All the members of the *Old Group* joined in the final words, "*Peace go with you.*"]

#### A PRAYER FOR THE TRAVELER.

With the Friends all Standing, Florence Huntley then followed with this prayer:

*"Great Father - to whom we are all as but children;  
Friends of the Friendless and Helpers of those who need:*

Standing by this the earthly body from which the Spirit of our beloved Friend has passed into the Higher Life, we invoke for her your watchful care, until she shall develop into full consciousness of the reality, the duties, labors, responsibilities and joys of that higher world than this.

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Receive her spirit as it emerges, a stranger and a traveler from this lower world of trials and final suffering.

Welcome her with the tenderness of earthly parents for a new-born child, and aid her in this marvelous transition from physical to spiritual life.

She has passed through the valley which is the *shadow of*, but is *not* death; and is at the beginning of a new and more beautiful existence.

While we look our last upon this earthly garment of the imperishable Soul, we commit her future to the wise guidance of the Brotherhood of Light, and speed her on her upward way.

We are grieved for this temporary separation, but we are comforted in the certain knowledge of her new-found release from weakness and pain; and we are courageous in the certainty of our renewed association in the life to come.

We grieve only that we shall not see her again in the body; but we are glad that rest, health, youth, happy occupation and service for others lie before her. She has earned all these.

We ask the blessing of the Great Father and the Exalted Brotherhood more especially upon any of her friends who may *not* have learned to look with tranquil faith upon this great change. Theirs is the greater sorrow who grieve without this certain knowledge which alone can clothe this final service with the radiance of Triumph over Death. Teach these the way of understanding.

Be with us all who are left of her Harmonic Co-Workers, and more especially sustain and comfort her beloved daughter.

Lead us by the hand of Love.

Point us to the pathway of Duty.

Move us to gentleness and Justice.

Impel us to Loyalty.

Stimulate us to Service in the Masters' School.

Hold us in abiding Peace; and finally bring us, as a still

united Group, into the Higher Life; into the midst of the Radiant Splendor of Eternal Truth." Amen.

## THE FLORAL SERVICE.

Following this prayer, the Friends passed singly about the body and each laid a single rose or two, upon the casket— all having been requested *not* to bring set floral pieces, but two or three [not more than three] individual roses of their favorite colors.

## THE GREAT PRAYER.

After returning to their several stations, all remained standing and joined with the TK in the Great and Beautiful Prayer:

*Great Father, to whom we are all as but children; Friends of the friendless, and Helpers of those who need; Be our friends when other friends have failed us; be our Helpers in the hour of our extremity. In so far as may be for our mutual good, be with us this day and through all the days of this our earthly life. Lead us by the hand of Love. Point us to the pathway of Duty. Bear with us when we stumble over the pathway which leads onward and upward into the Light. And we shall hope one day to stand with You, in the midst of the Radiant Splendor of Eternal Truth. And we shall be ever grateful.* So mote it be.

After which the white casket was carried to the waiting hearse, and thence—accompanied only by the pall-bearers—was driven to the crematory and the body there quickly resolved back into its elements.

## Personalities By "Harij"



STEP ASIDE, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon, though if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so wildly rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever? How read you this journey from the cradle to the grave?"

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims, when in the rushing stream, one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice of those who are inevitably drawn into the hollow of the wave, as they also struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power; Alas! the bubbling foam of Love. The night cometh and the stream is still; yet even in the arms of the Brother of

Death the echoes of those mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices: "What shall I eat? What shall I drink? And wherewithal shall I be clothed?"— and then Alas! "O whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder; hail him and beckon him to thy side. He answers: "I cannot wait; I have not time." Alas! what hath he else but Time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee aside. Canst thou stop to consider, "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman?" "Are his garments soiled or clean?" "Comes he from the East, or from the West?" "Hath he letters of introduction?" "On whose authority did he bid thee halt?" "Did he speak in conventional language, and with proper accent?" "Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires, 'tis only the voices of the stream yonder, and when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes and thy death-like face.

Hast though seen a ghost? Yea, verily, the ghost of ghosts, the Dweller of the Threshold, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream. O! terrified, thou that fleest from thy shadow, and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep and fear tugs at thy heartstrings.

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Drain deep the cup, mount high the wave,  
Tramp down the weak, envy the brave!  
Bear high the bowl with dance and song,  
Laugh at thy fears, shout loud and long.  
"O wine of Life! O vintage rare!  
Pressed by sore feet in deep despair."

Slowly the pendulum of time  
Swings to and fro, with measured chime.  
The Dweller e'er on Bacchus waits,  
And jealous guards the golden gates.  
O! wine of wisdom! Soul distilled,  
Won from the silence, Life fulfilled.

Vain are the things of time and sense,  
Who follows these finds recompense,  
Yet he who turns from these and waits,  
The glimmer of the golden gates  
Will bless the hand what e'er it be  
That tenders chart, or offers key.

Came not the Christ in humble mien?  
Poor and despised, the Nazarene,  
And humble fishermen chose He  
Beside the sea of Galilee.  
Left not Lord Buddha throne and power  
To meditate at midnight hour?

What matters it what hand bestows.  
The balm of healing for our woes?  
For God is God, and Truth is Truth,  
Ripe age is but immortal youth.  
Let personalities alone,  
Go through the gates, and reach the throne.

How many are turned aside by personalities? How many look to the garb of the messenger, forgetting the message, and yet is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike, yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must both forego and forget personalities, his own, and those of others. Personalities are but the fleeting waves on the river of time, caused by the friction of the winds of fortune; they are thy weakness and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in storm revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing according as thou receivest it, and while thou waitest with lamps untrimmed the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that Truth may run a freer race? Is it not enough for thee that Truth hath given him her signet ring? Judge then of this, and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself how canst thou be at one with truth?

Truth is many-sided, speaks every language, is clothed in every garb, yet is she ever still the same, One, and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she?

Alas! thou canst not find her thus, but error rather, and

self-deceived rush down the stream of Time, and when thy personalities fall then shalt thou realize that thou didst refuse the banquet of the gods by scorning thus their messenger. Search out, and know and love and serve the truth, for truth's own sake. Follow it through all disguises with scent more sure and keen than hound in search of game. Refuse it not, though it reach thee from the depths, welcome it as though straight from God's own throne, and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can itself contain it all, and yet despise them not, for so thou'l miss the truth. The sole authority for truth is truth's own sake and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.



"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

—Mrs. A. J. Stanley.

## *Problems of Dietetics.*

*Second Article. By Henry Lindlahr, M. D.*



VEGETARIAN FRIENDS have criticised me severely for my attitude on the meat question. They claim that through my articles on this subject I have weakened the cause of vegetarianism.

It seems to me, a good cause can be weakened only by the errors it contains and defends. The quicker these are eliminated, the better for the cause and its followers; no matter whether these corrections do away with a few pet ideas or prejudices.

Vegetarians have claimed that the representatives of the old school of medicine are narrow and prejudiced. They must beware lest they deserve the same criticism.

Our critics must also remember that we advocated meat eating only in certain cases and under certain circumstances. A healthy, vigorous, positive organism is at all times capable of elaborating from the products of the vegetable kingdom, all the tissues, fuel materials and electro-magnetic energies of the human body. But thanks to unnatural habits of living and suppression of diseases for many ages past, there are but few such lucky individuals. It will require several generations of natural living and more congenial social surroundings to produce the perfect human type, capable of living a perfectly natural life.

As under better social conditions and surroundings the strain and drain on the vital energies is lessened, there will be less demand for the animal magnetism of dairy products and flesh foods, and the brutalizing customs of butchering animals and of meat eating will become a thing of the past. Only a

few generations ago the manufacture and use of alcoholic beverages was looked upon as perfectly legitimate and honorable. Today both have fallen into disrepute. The time is fast approaching when meat eating will be considered as degrading as the drink habit.

But as long as this millenial state of society is not reached, flesh foods will be used.

Wherever the vitality has been greatly lowered through heredity, abnormal habits of living, suppressive treatment of diseases, physical overstrain and mental worry, it will be necessary to supplement the daily dietary with dairy products and in some instances, at least, temporarily, with flesh foods.

Having treated the meat question from purely theoretical viewpoints we shall now consider it in its practical bearings, and I shall relate some experiences which led me to modify somewhat my views on this all important subject.

At different times I have expressed my opinion that under certain circumstances meat eating is advisable. This has been somewhat of a shock to such of my vegetarian friends who from the general trend of my writings may have supposed that I was an out-and-out vegetarian.

For about four years after I adopted the natural way of living, I was indeed a Simon-pure vegetarian and would not have recommended meat eating under any circumstances. The vegetarian regimen, together with natural methods of treatment, rescued me from seemingly incurable chronic diseases, and in the German Nature Cure sanitariums I had seen many others benefited in the same way. Enthusiasm over the recovery of my health, and idealism led me to believe that meat-eating was invariably to be condemned.

Gradually, however, certain instructions from a highly respected source, together with my own observations in a daily practice which brought me into contact with all sorts and con-

ditions of human ailments, caused me to modify somewhat my opinions.

If reliable evidence should convince me that certain patients would be benefited by a meat diet and on account of idealistic scruples I should refrain from prescribing it, I would consider this a grave violation of my personal responsibility to those entrusted to my care. For years I was loath to admit the advisability of even a temporary meat diet; nevertheless, in order to settle the question conclusively, to my own satisfaction, I persisted in experimenting with a mixed diet on certain types of patients.

The results were such that today I should feel guilty of serious neglect of duty if I failed to prescribe meat products for certain patients. The question then is,

#### WHEN IS MEAT NECESSARY ?

In this country ninety per cent of sick people suffer from an excessive meat-and-egg diet. In India probably the same percentage of sickness is caused by an excessive cereal diet. Both dietaries lack fruits and vegetables to counterbalance their acid producing tendencies.

The American is positive and aggressive, the Hindoo is negative and passive. The American suffers from uric acid and phosphoric acid poisoning, the Hindoo from carbonic acid poisoning.

Because in this country the great majority of people are uric acid poisoned I find it necessary to insist, in most cases that come to me for treatment, on a strictly vegetarian diet, usually including, however, the dairy products, in order to maintain the nervous equilibrium of the patients.

Individuals with a tendency to uric acid diseases are usually tense and positive in constitution and temperament. They incline to be fleshy and florid, and belong to the bilious and

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sanguine temperaments. Before their peculiar diseases overtake them, they possess an over-abundance of animal spirits and sexuality. In character they are aggressive, dominating and persevering. Among these we find successful business men, prominent lawyers and physicians, forceful politicians and great soldiers.

At the opposite extremes from the tense, fleshy, uric-acid poisoned, apoplectic individual we find physically, the emaciated, flabby consumptive; mentally, the negative, apathetic and sensitive paranoiac.

Between these opposites are found all grades and shades of physical and mental positivity and negativity, tension and relaxation, aggressiveness and passiveness. To give all these the same dietary treatment does not seem rational or advisable.

Our friend, the raw food enthusiast, will say, "A strictly vegetarian diet, excluding even the dairy products, will supply in greatest abundance all the elements which constitute the human body." This may be perfectly true, but food materials consist of something more than bare elements. The elements in their molecular combinations hold captive vibratory forces. As the molecule decomposes in the processes of digestion, these forces are liberated and supply energy to the body. The same combinations of elements in different food materials may hold in latency widely varying values of vibratory energy. A [C. O. H.] combination in a molecule of animal matter may be possessed of much greater vibratory energy than a [C. O. H.] combination in a vegetable molecule. Why this is so we have explained in the previous article of this series.

In that article we explained that an individual may reach such a low stage of nerve depletion that it is impossible for him to muster the nerve force necessary for the elaboration of animal magnetism and highly organized nerve fats from vegetable foods. Flesh foods contain these nutritive values already prepared in the tissues of the animal, and therefore it

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may be of advantage to supply these in the ready made form at least temporarily, until the negative organism has stored up a sufficient supply of nerve force to carry on properly the work of digestion, assimilation and elaboration of vegetable food elements into the highly organized brain and nerve fats of animal organism. Furthermore, great physical and mental depletion always means extreme relaxation of tissues; this also is counteracted by the tensing influence of the acid constituents of flesh foods.

Physical and mental negativity do not always go together. A person may be physically positive and mentally negative, and vice versa. Purely physical negativity seldom requires meat, but depletion of animal magnetism and exhaustion of brain and nerve force usually do require it. In some cases the need of flesh food may be only temporary, in others it must be supplied permanently, in order to maintain a normal amount of brain and nerve force.

I have cured hundreds of patients suffering from wasting diseases without allowing them an ounce of meat. Consumption, chronic indigestion and mal-assimilation are in many cases caused by the various forms of acid poisoning and are therefore only aggravated by an increase in proteid and carbohydrate foods. The consumptive wasting away from carbonic acid poisoning needs more sodium to eliminate the coal gas from his system, and more iron to supply him with oxygen, and these elements can be furnished in the greatest abundance and in best possible combinations in fruits and green vegetables.

In cases, however, where loss of flesh and physical weakness are accompanied by great exhaustion of nerve force, I find the addition of meat to the dietary very beneficial. I have cured on a vegetarian diet, many patients suffering from seemingly incurable wasting diseases, when there was loss of flesh and extreme weakness. Naturally they became enthusi-

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astic vegetarians, in many instances more strict than myself. Against my advice, many of these enthusiasts discarded even the dairy products and others lived on a strictly fruit and nut diet. With the exception of a few, who possessed strong constitutions of the positive animal type, these extremists sooner or later developed signs of physical and mental weakness and negativity. In many instances there resulted a loss of flesh and strength, accompanied by weakening of brain and nerve force. Other cases remained in a satisfactory condition physically, but sooner or later manifested a decided lowering mental energy and nerve force.

A few weeks ago, I received a letter from a former patient, who on a vegetarian diet, had made a splendid recovery from chronic indigestion, constipation and nervousness. For over three years he adhered faithfully to the vegetarian regimen and had not eaten a piece of meat. He wrote me that physically he was in fine condition and normal in weight, but that lately he had developed peculiar mental and nervous symptoms.

He said, "I am developing something like the sleeping sickness; I am losing my mental energy; I go to sleep over my work in the daytime; when I come home in the evening I do not feel like reading or exerting myself in any way, physically or mentally. I am losing all ambition, nothing interests me, it seems to me that something is pressing upon my eye-lids and keeping them closed. While the sleepiness lasts it takes all my strength. These spells last for three or four hours at a stretch; they come every day and last longer each time. I use vegetable foods only and am very fond of them, etc."

I wrote him as follows: "You have gone into the extreme of vegetarian diet; you have neglected too long the dairy products and your reserve brain and nerve forces have become depleted; eat meat once a day and take a salt rub, morning and evening. Report results."

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Within a week he wrote to me as follows: "Within the past few days I have not had any sleepiness and I am mighty glad of it. The bad taste in my mouth has disappeared, but my tongue is still slightly coated. I feel considerably stronger. I eat meat once a day but cannot say that I relish it. For three years I have been eating nothing but vegetables, fruits, nuts and home-made whole wheat bread. The meat tastes to me like old rotten wood. I think there is nothing like the vegetarian diet. I have not lost a pound of flesh."

In this case the vegetarian diet evidently furnished a sufficient amount of blood and tissue building elements but not enough brain and nerve force. The man has continued to improve on the mixed diet. I believe from now on a liberal percentage of the dairy products in his daily dietary will be sufficient to maintain his nervous equilibrium.

Another interesting case is that of a young lady who came to us two years ago in the advanced stages of consumption. Under the influence of our natural treatment and a rational vegetarian diet she made a splendid recovery. All symptoms of the dread disease gradually disappeared and she gained somewhat in weight. A year after she began the treatment she came to me for consultation, saying, "Doctor, I feel good in every way but I am losing in weight and somewhat in strength; what would you advise me to do?"

I answered, "While the vegetarian diet served its purpose in purifying your system of scrofulous and tuberculous taints, it has failed in the long run to supply you with sufficient nerve force and animal magnetism; consequently, the processes of digestion and assimilation begin to suffer, resulting in loss in flesh and strength. For a while eat meat once a day and watch results." She had become so enthusiastic over the vegetarian diet that she was loath to follow my advice.

Several times she came back to me with the same complaints

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but she could not make up her mind to take the meat until her weight had decreased from 96 pounds to 80. Then she became sufficiently alarmed to follow my advice and ate meat three or four times a week. She has done this now for about three months and has gained eighteen pounds, two pounds more than her highest weight during the last two years.

She has regained her rosy complexion, her eyes sparkle with new life and she is much stronger physically and mentally. She is naturally of the extreme negative, sensitive type and may have to continue to eat meat occasionally in order to keep herself in normal condition.

We find that in the treatment of many forms of abnormal psychism, dairy products and flesh foods are the most important medicines.

The fleshy body and its inherent animal magnetism form the dense veil between the physical material and the spiritual material worlds of life and matter. I have stated in a previous article that this animal magnetism is to a certain extent identical with the life element of the animal kingdom. Fasting and an extreme vegetarian diet, deficient in dairy products, and made up largely of magnetically negative food groups, may refine and attenuate the fleshy body and its magnetic counterpart, to such a degree that the individual comes in sensory contact and rapport with the spiritual planes of life. Unless this physical refinement is preceded and accompanied by the ethical, moral and technical training and development outlined in "*The Great Work*", the abnormal refinement of the physical-magnetic organism will establish communication with the lower and lowest planes of the spiritual world and open the individual to the influx of discordant and destructive vibrations from these spheres of darkness and despair.

The sensitive hears voices, swearing, and abominable insinuations, he has committed the unpardonable sin, his soul

is lost beyond redemption, he broods, becomes melancholy and develops suicidal and destructive tendencies. When the spiritual eyes are opened and active, they see the depressing and terrifying sights of the dark spheres and the fear and horror exhibited by the psychic are interpreted as insane mania. These unfortunates are weakened physically, mentally and morally. Their lack of will power renders them an easy prey to hypnotic and mediumistic controls on either side of life; their spiritual perceptions are diagnosed by physicians of the regular schools of medicine as delusions, illusions, and hallucinations of insanity. The admittance or confession of any form of clairvoyance or clairaudience is often sufficient to land the psychic in an insane asylum, when as far as his mental condition is concerned, he may be just as rational as the man who sends him into lifelong confinement.

It becomes apparent that, since pathological psychism is caused and accompanied by a refinement and attenuation of the fleshy body and its electro-magnetic forces, the treatment and cure must consist in building up and strengthening the weakened physical organism and its animal magnetism. In order to accomplish this, a diet rich in dairy products, flesh foods and the positive vegetables which grow in and near the ground, is of primary importance.

Next to a well-balanced positive diet, we find of greatest value in the treatment of psychic disorders, the tonic influences of natural methods of treatment, such as hydrotherapy, massage, osteopathy, out of door exercise, physical culture, air and sun baths, and different methods of magnetic, mental and spiritual, healing, along constructive lines.

The medical treatment of psychic disorders should always be tonic, never depressive. Unfortunately, it is as a rule, the other way. Nervousness, irritability, excitability, insomnia and mania, are invariably treated with sedatives, hypnotics, and an-

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aesthetics. All of these agents do on the physical plane what hypnotism accomplishes on the mental plane, they paralyze the brain and nervous system, and thereby increase inherent weaknesses and subjectivity.

The doctor is not aware of the fact that though the patient may exhibit symptoms of extreme nervousness, excitement and of mania in its most violent forms, the underlying cause is weakness and lowered resistance.

In sanitariums and asylums for the insane, even the water treatment is applied as a sedative and hypnotic. The patient is submerged for many hours at a time in warm water, even his meals are given to him while in the sedative bath. These applications are very weakening, enervating and exhausting, and thus the nervous or excited patient is effectually soothed and subdued, but at the same time, the underlying causes of his troubles, his inherent weakness and enervation, are constantly increased and aggravated.

All the best Nature Cure physicians in Germany have abandoned warm water treatment and artificial sweating on account of their weakening effects. In the treatment of all diseases, they apply the tonic, cold water treatment, with splendid results.

Nature Cure in the treatment of human ailments never uses depressing agents. The primary causes of all diseases are lowered resistance and the accumulation of morbid matter and poisons in the system, therefore, all methods of cure must be tonic and eliminative, never depressive or suppressive.



## *Prof. James' Discredit of Psychic Research.* *Comments by the "TK."*



THE SCHOOL OF NATURAL SCIENCE has been taken to task more than once because of its unwillingness to adopt the methods employed by the School of Physical Materialism, or those of the Psychical Research Society of which the late Prof. James was a prominent member.

The reasons for the position taken by the Great School and Friends on the subject of "phenomena" were stated with great care in the January-February number of this magazine in answer to "G.D.B."

Quoting from page 19 of the article referred to:

"Just so long as the scientific gentlemen who are making the investigations for the S. P. R. cannot open their own spiritual eyes and look into their spiritual environment and see for themselves—in other words, just so long as they must depend upon some third party as an intermediary through whom the messages come to them, so long the element of uncertainty will forever remain, to the minds of these so-called scientists.

"And therefore, just so long as they must depend thus upon any intermediary, however perfect it may be, there is absolutely no message that can come to them from the spirit world which they will accept as 'unmistakable'.

"For, no matter what 'test conditions' may be made, these great scientists will be able to find or invent some alleged 'hypothesis' upon which to explain that the message could have been received without the necessity for spiritual intervention at all. In other words, it may have been communi-

cated to the 'subjective mind' of the medium, or intermediary, from the 'subjective mind' of some individual on the physical plane. Indeed, this seems to be the established method of disposing of such messages as are communicated through mediums to those in the physical body."

"Let me repeat in conclusion, that just so long as the S. P. R. finds it necessary to employ, or depend upon an intermediary [medium, hypnotic subject, or psychic] the demonstrations of that Society will never reach the dignity of true Science. There will always remain that element of uncertainty which they will never be able to overcome, so far as the general public may be concerned."

Since the article [from which the foregoing quotations are taken] was published, Prof. James has passed into the spiritual life. It now develops that before his death he wrote and sealed a number of letters the contents of which were known only to himself. These letters he placed in the vaults of the English Society for Psychical Research, with instructions that they be not opened for a year after his death. The purpose was to test whether he could communicate from the spirit life, through some medium, the contents of these letters to Prof. Hyslop.

From the newspaper reports it seems that Prof. James himself admitted that the proposed "test" would not be accepted as scientifically conclusive, because there were at least two possibilities of the contents of the letters becoming known to the medium through other channels, viz.:

1. The letters might be opened before the sitting and by collusion or fraud the contents communicated to the medium.
2. Before his death Prof. James might think so much about the contents of the letters that he might thus communicate them telepathically to some person in the flesh who might in turn communicate them telepathically to the medium.

Thus it would seem that Prof. James has discredited the scientific value of his own experiment, and at the same time has justified the position of this School on the subject of the unreliability of any results obtained through a medium.

For if it be granted that through unconscious telepathy he could communicate the contents of the letters to another physically embodied individual during his own lifetime, and that this other individual might in like manner unconsciously transmit them to the medium, this fact opens the door of uncertainty so wide as to make utterly impossible scientific certainty in the delivery of any "test" message that can be conceived or devised.

The truth of this statement will become apparent to the reader if he will but try to outline a method by which any message may be communicated through a medium under scientifically "test" conditions.

And thus, the S. P. R. itself furnishes the evidence to sustain the School of Natural Science, and proves that so long as an intermediary is employed the results are scientifically unreliable.



The rule and guide in the marriage problem are to seek the individual who responds, first, upon the higher plane of intelligence, next, in spiritual sympathies, and finally, in physical passions and proclivities.

The man and woman who do not represent such union may legally marry, but they are never mated. Only the man and woman who fellowship and co-operate in the higher, rational and ethical pursuits, hold the key to true marriage and to rational happiness.

—Harmonics of Evolution.

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*A Business Talk.*      *By the Business Manager.*

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ITH the growing influence of *Life and Action* we are confronted with many details of publication which have heretofore not appeared, and in order to make clear some of these, as well as to have a little chat with our readers, we wish to present the following facts for your information.

At the present time *Life and Action* is published bi-monthly [once every two months] and this method of publication will have to continue until our Editor-in-Chief—the TK—can be liberated from many other pressing duties which now prevent his giving more time to this magazine. When that happy time comes, we shall visit you monthly.

Each regular number of *Life and Action* will, as for some time past, contain 64 pages, of which not less than 56 pages will be solid reading matter.

Six such issues will constitute a volume, or at the rate of bi-monthly publication—a volume to each year. When we publish monthly it would make two volumes to the year.

All subscriptions must begin with the volume and if you subscribe and receive back numbers this will explain why.

Each volume of the magazine [six numbers] then, will contain not less than 336 pages of reading matter, or for 12 issues [two volumes] there will be not less than 672 pages—for all of which the price is but \$1.00.

It is our intention to reprint each volume, from the magazine plates, [as we have already done in the case of Volume I,] on heavy paper, omitting advertising and non-essential pages, and bind in cloth, making a handsome, permanent and valuable addition to any library.

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In order that subscribers may obtain these bound volumes they will be sold at stated prices, or offered as premiums, in such ways as will make it easy to own them.

*Life and Action* is a magazine that is different. Its articles are of vital and continued interest. The first number is still as interesting as the day it came from the press.

No general advertising is carried in our columns but being affiliated so closely with the work of the Indo-American Book Company, its book advertising is admitted. Any other advertising that may appear will be understood as co-operative service.

*Life and Action* readers, then, do not find it necessary to wade through many pages of advertising in order to find the meat in the magazine. Opening at the first page they may begin reading and no advertising intervenes to distract attention, until the reading is concluded. Then will come a few pages of book advertising - the best books of the day.

But this exclusiveness as to advertising bears with it a penalty, for we are compelled, under the postal regulations of this country, to mail our magazine at the third class rate which is considerably higher than most regular magazines pay. This greatly increases our postage bill, but we are quite willing to free our pages of doubtful advertising even at such an expense.

*Life and Action* has become firmly established as a feature of the Extension Work of the Great School as its only official organ in this country, and its readers are becoming more numerous and loyal every day.

With your co-operation we shall continue to publish the the best little magazine in America, devoted exclusively to all that is noble and good in Life and Action.

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